The Orthodox Herald

Read in more than 7500 households

Volume 55, No. 5 ISSUE 652 **SEPTEMBER 2006** www.orthodoxherald.homestead.com

A YEAR OF THE LORD

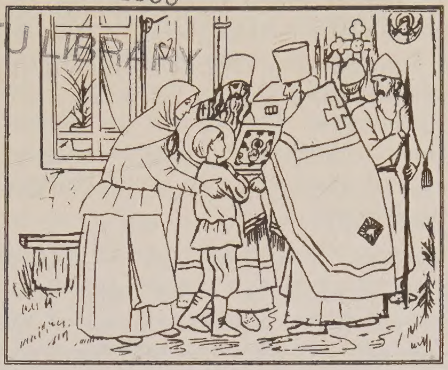
On September 1/14 we start the new church year. We often hear that it is the start of the indiction. What is the indiction? It is a proclamation made by Constantine the Great in which he started a cycle of 15 years as a period of taxation. Constantine had reduced the time which Romans were obligated to serve in the army to 15 years and he imposed a tax or tribute at the end of that term to pay the troops who were discharged. But, in honor of his great victory over Mezentius on September 24, 312, by which Christianity was more effectually established, the Council of Nicea ordained that accounts of years should no longer be kept by Olympiads (a period of four years reckoned from one celebration of Olympic games to another), but that the indiction should be used as the point from which to reckon and date years. This was to begin on September 1/14, 313.

At the present time, the custom is still maintained by the Ecunemical Patriarch who, at the end of the Divine Liturgy on September 1, signs what is called the Indictia, which initiates the new liturgical year. This year it is the beginning of year 7510.

How does this affect us?

You will note in your prayer book that in the listing of major Holy Days the first immovable feast day is always the Nativity of the Mother of God on September 8/21 and that the last one is the Beheading of St. John the Baptist on August 29/September 11. So, the Birth of Mary starts the Year of the Lord. Many of the hymns for the services on September 1/14, state that the coming year is God's to give and God's to bless – How true! A year of the Lord!

(Continued on Page 35, Col. 1)



SAINT SERAPHIM AND THE KURSK IKON

We commemorate the Birth of the Mother of God on September 8/21. On this day some of the other commemorations include Martyr Afanasi, Sts. Lukian and Cyrapian. Besides this, there can be found six miraculous ikons listed.

Among these is the Kursk Root Mother of God Icon, which is of special interest because of its importance in the life of St. Seraphim.

In 1225 an inhabitant of Rilsk was taking a stroll in the forest along the Teskore River. He was startled to see an object propped up against the roots of a tree. He picked it up from the entanglement of roots and was startled to find that it was an icon of the Mother of God in the sign style. While he was wondering what to do, he noticed that a stream of water started to flow from the area where the icon had lain. He took the icon back to the village, where it came to the attention of the ruler Basil Zemylaki, who ordered that it be brought to the town of Rylsk. His orders were followed and the icon was brought to the village where it was met by a large throng of people. However, Zemlayki was not among them. He was struck blind and only regained his sight when he went before the icon and venerated and

(Continued on Page 35, Col. 1)

THE CROSS

The Elevation of the Cross, which we commemorate on September 14/27, is a strict fast day. On this day we remember the finding in the 4th century of the Cross on which Christ was crucified by St. Helene, the mother of Emperor Constantine. The prayers read in some Orthodox Churches on this day in place of the regular amvon prayers vividly explain the place of the Cross in our lives.

Lord, You dwell in the heights and it is You who exalt all, for by Your own will You endured being lifted up upon the cross, so that by Your pure outstretched hands You might draw all men to Yourself.

You entirely humbled Yourself, going down into Hades, so that You might fill all things with Yourself and that You might be lifted up and at the same time lift up our souls beyond the falsehood of pride and the vanity of conceit.

By theology You are lifted up before the nations of the world, as You are glorified by the lifting up of hands on high in sacrifices of praise to the Father.

You were denounced by being raised upon the cross, and by being taken down You destroyed the power of hell, triumphed over death and ransomed Your people from the original fall.

We celebrate today Your divine victory and bow before the manifestation of Your sign of victory. Do not ignore our prayers, for we ask You, in Your compassion and mercy, to be a strong help against the intelligent powers threatening to corrupt our souls.

Be kind to us as You were to the Israelites of old, who were healed from the bites of serpents by looking up at a bronze serpent raised by the

(Continued on Page 35, Col. 2)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

SEPTEMBER 2006

THE MOSCOW PATRIARCHATE broke off bilateral contacts with the Church of Sweden after that Lutheran denomination voted to allow for the blessing of same-sex partnerships. A Swedish church official said she regrets the ROC decision to take a "time-out" in talks, and she hopes they can be resumed soon.

AT THE UNVEILING OF A MONUMENT TO ST. PAUL THE APOSTLE in Damascus, which was created by a Russian sculptor, Metropolitan Musa al-Huri of the Antiochian Church, said: "There is only one Orthodox Church in the world and although its prayers are said in different languages, the Syrian and Russian Orthodox Churches can find mutual understanding."

THE NATIONAL STUDY OF YOUTH AND RELIGION DID a survey of over 3000 teenagers. They found that religious groups have to worry not about teen rebellion but a "benign whateverism" that tends to reduce their perception of God to more of a valet – someone meeting individual needs – rather than an authority figure. The result is a growing number of teens replacing traditional faith with an "alternative religious vision of divinely underwritten personal happiness and interpersonal happiness." How might parents develop spiritual lives in their offspring? By being role models, the survey indicates.

CONSECRATED A BISHOP FOR AUSTRALIA by the Serbian Orthodox Church was Hiermonk Fr. Irinej (Dobrijevic). He is an alumnus of both St. Tikhon and St. Vladimir Seminaries.

IF YOU ARE INTERESTED IN ORTHODOX LITURGICAL MUSIC, log on www.oca.org/MDchat.asp?SID=13 on the first and third Tuesday of the month to discuss music, hymnology, vocal techniques, rubrics and more with David Drillock, moderator.

MANY MIRACLES HAVE OCCURRED to those who have prayed before the Kazan icon of the Mother of God in the SS. Peter and Paul Church in the Log village near Volgograd, Russia. A bleeding stain has appeared on the face of the Mother of God icon and the diocese has set up a special commission to study this phenomenon, which includes doctors from the regional cardiology center. They have concluded that the outlines of the blood stain on her face represent a minute replication of the anatomic map of blood vessels on the human face. The village has become a pilgrim center for believers from all over Russia.

COLLEGE STUDENTS, HIGH SCHOOL GRADS AND YOUNG ADULTS have a SCOBA approved organization catering to the spiritual and religious needs of young adults. Orthodox Christian Fellowship (OCF), the official campus ministry, can be reached at www.ocf.net.

A CONFERENCE IN LARIANA/VELLETRI, ITALY on May 12-16, attended by members of the Vatican, World Council of Churches, Jewish, Muslim, Hindu, Buddist and Yoruba faiths, recommended continuing dialogue on conversion and developing a "code of conduct" for faiths to follow. They affirmed religious freedom as a "non-negotiable" human right, emphasizing that the "obsession of converting others" needs to be cured.

ROME has its first Russian Orthodox Church. It was dedicated to St. Catherine in April, shortly after the cross and cupola were raised atop the building, which is located on the grounds of the Russian embassy. A large Russian Orthodox population resides in Rome.

A JOINT COMMISSION OF ORTHODOX AND CATHOLIC BISHOPS meeting in Washington in June supported the call of the Serbian Orthodox Church that the political rights of Serbs and other minorities be guaranteed in Kosovo. It was concerned about the destruction of churches, monasteries, cemeteries and other religious sites in Kosovo. It asked that these sites be restored and called for protection of all religious sites. It called on the six-nation leadership group – consisting of the U.S. and five European countries to foster negotiations. Kosovo is now under UN administration.

THE OLD CARPATIAN FOLK PROVERB seems to be proving true. "Don't leave a dog under the table for it will soon be on the table." It doesn't seem so long ago that concern was whether women should wear head covers to attend church services. Now even Dear Abby says debate continues on church attire. Is it enough to just show up or is it important on what is worn?

U.S. ROMAN CATHOLIC bishops approved word changes to the Mass, the first time the English language liturgy introduced 35 years ago is to be reworked. Changes include beginning the Nicene Creed with "I believe" rather than "we believe." The new translation is at least a year from reaching parishes as formal Vatican approval is needed.

ST. SERGIUS OF RADONEZH CHURCH in Johannesburg, South Africa, is the only Russian Orthodox Church south of Sahara. A new website www.st-sergius.info will focus on the life of the Russian-speaking community and will carry info on the history of the church, the St. Sergius Monastery of the Trinity, data concerning Orthodoxy in Africa and a history of Russian presence in South Africa.

(Continued from front page)
A YEAR OF THE LORD

These hymns are based on Psalm 64 especially verse 11: "Thou crownest the year with thy goodness; and thy paths drop fatness." Another is: "Bless, O Lord, the crown (that is, the beginning). of the year with Thy goodness! The goodness of the Lord is His love, mercy and grace."

May the beginning of this church year mark a radiant beginning for each of us as we continue to sow and reap the abundant blessings of God, our Creator, and may our homes and hearts be filled with His grace, mercy and love throughout this "Year of the Lord."

(Continued from front page)
SAINT SERAPHIM

prayed before it. He ordered that a church be built dedicated to the Birth of the Mother of God in which the icon should be housed. This was done and the date for its commemoration was set for this day – September 8/21.

However, one day the icon was missing from the church. It had mysteriously returned to its place at the foot of the tree in the forest. It was decided to let it remain there. A beautiful little chapel was built over its favorite place and clergy were assigned to the chapel to hold divine services there.

In 1383 the Tartars invaded the area. They came upon the chapel and tried to completely destroy it, but did not succeed. However, they cut up the icon and discarded it. Several years later, it was found in its home chapel – in one piece. This came to the attention of Czar Theodore and in 1597 it was taken to Moscow and placed in his private quarters. It remained there until a monastery was built in Kursk and the icon was returned. In 1603, it was again taken to Moscow. The people begged for its return and it was transferred back in 1618. It made several documented trips and each time it returned the greeting of the people was almost overpowering for had it not saved them from starvation and from the French in 1812?

From 1618, each year in the 9th Sunday of Easter, the miraculous icon is transferred with a cross procession from Kursk to the place of its discovery. It remains there until the 13/26 of September.

What place does this icon have in the life of St. Seraphim? He was born in Kursk in 1759 and baptized Prochor. His family name was Moshnin. They were wealthy merchants. Prochor grew up close to the church, as his parents were pious Orthodox Christians. When Prochor was seven, his family supplied the bricks for the rebuilding of the cathedral in Kursk. Like so many inquisitive boys, Prochor was curious about the building process. He climbed the wood scaffolding as far as the bell tower. Then he fell! He appeared to be unhurt, but two years later he became ill. The doctors could not diagnose or cure him. It so happened that the cross procession with the icon from Kursk to its chapel home was going past the Moshnin home. His mother, Agatha Moshnin, took her son out to venerate the holy ikon and he was cured.

The sketch shows Prochor venerating the icon. Prochor received the name Seraphim when he was tonsured a monk.

(Continued from front page)
THE CROSS

hand of Moses.

Humble those who raise up against us in sin, and lift us up in valor against him who would throw obstacles in our path.

Lord, quiet the uprisings of barbarous people, crush weapons of hate and at the arrogance of tyrants on behalf of those whose only boast is the cross.

For the hands of Moses lifted up were a type of the cross and when his hands were lifted up the Israelites turned back the onslaughts of Amelek.

Throw down all those who lift up their hands against Your Church, destroy all instigations raised against Your wisdom, close all mouths opened in blasphemy, but enlighten all those darkened by ignorance, and open our minds to Your thoughts, that strengthened by meditation on Your heavenly and blessed good gifts, we may come to that true exaltation of those of Your flock who enjoy Your pasture and live in the happiness of Your Kingdom.

For it is You who raised up and bring low, and we give glory to Your, Father, Son and Holy Spirit, now and ever and unto ages of ages. Amen.

FOCA Mission HOTLINE

The FOCA Mission HOTLINE Project is a church article exchange service of the Fellowship of Orthodox Christians in America (formerly FROC). Originally begun in 1948, the FOCA Mission HOTLINE assists the needs of mission churches. Its purpose is to serve all canonical Orthodox Missions in the United States as a "broker" for the church articles from established churches to mission parishes that need church articles.

The FOCA Mission HOTLINE does not maintain an inventory; instead, it matches already established Orthodox churches with mission churches in need of church articles. Church article donations are gathered at the same time the mission needs are identified. A Mission HOTLINE "wish list" is maintained, then lists are put together and a "match" is made. The established church is both notified of the match and instructed where to send the item(s), or if the administrator of the Mission HOTLINE receives the item, it is packaged and shipped to the mission.

Some items now needed by Orthodox missions include the following: Baptismal font, Chalice set and covers, Censor, Festal and Lenten Icons, Altar boy robes, Epitaphios (winding sheet), Processional banners, Gospel and cover, Fans, Tabernacle, Hand Cross, and Vestments in purple, red, white, green, and blue.

Parishes that wish to donate their duplicate or used church articles and mission parishes in need are asked to contact: FOCA Mission HOTLINE Administrator, 6610 Cypress Point Road, Alexandria, VA 22312 or e-mail: slanta@erols.com

SOBORNOST

When we hear the name St. Photius, we immediately relate it to the filioque and the split of the Christian Church into East and West. Fr. Michael Dahulich of St. Tikhon's Seminary in So. Canaan, PA deals with the turbulence in the church during the time of St. Photius in the 9th century.

The *Photian* Councils

Other local councils have been best known for the "political" controversies that surrounded them. Surely the synods that focused on the election and reigns of Photius as the Patriarch of Constantinople are classic examples.

Photius, a saint of the Eastern Church, has been called by G. Ostrogorsky in his History of the Byzantine Church, "the most distinguished thinker, the most outstanding politician, and the most skillful diplomat ever to hold the office of Patriarch of Constantinople." Perhaps that is why he moved from layman to deacon, priest, bishop and finally patriarch in the short span of one week. Soon after his ascension, he became involved in a dispute with Pope Nicholas I. The previous patriarch, Ignatius, also a saint of the East, had been exiled by the emperor and had resigned under pressure. Supporters of Ignatius did not regard this resignation as valid and considered Photius as an usurper. When notified of Photius' ascension, the pope decided to look into the quarrel between the new patriarch and the followers of Ignatius, and sent legates to Constantinople in 861.

Photius invited the papal envoys to preside at a Council in Constantinople to settle the issue between Ignatius and himself. The legates agreed, and they and the rest of the council members determined Photius to be the legitimate hierarch. When these legates returned to Rome, Nicholas declared that all they had done exceeded their powers as mere legates, and he nullified their ruling. He then retried the entire case at a Council held in Rome in 863 under his presidency. This council recognized Ignatius as the lawful patriarch and stripped Photius of all priestly rank. The Byzantines ignored the whole matter and sent no reply whatsoever to the papal communications. An open breach thus existed between the two Churches.

From F. Dvornik's work, The Photian Schism, History and Legend, we read that other issues complicated the whole matter. First, there was the question of papal authority. A great reforming pope, Nicholas was claiming papal jurisdiction over not only the entire West but the Eastern Churches as well. In an encyclical in 865, he in fact maintained that the pope is endowed with authority "over all the earth, that is, over **every** Church." Secondly, there were the rival missionary claims of both Constantinople and the West (specifically the Germans) over the Slav nations, particularly Bulgaria. Involved in this conflict was the issue of the "filioque" which the Germans used in the Creed they taught to the neophyte Bulgarian Christians (and which the Greeks rejected).

Photius used the "filioque" issue as a rallying point. In 867 he wrote an encyclical to the other patriarchs of the East, denouncing the "filioque" at length and charging those who used it with 'heresy.' He followed up the letter by summoning a Council in Constantinople, which declared Nicholas "a heretic who ravages the vineyard of the Lord" and excommunicated him.

Later that same year the emperor deposed Photius, and Ignatius became the patriarch once again, and communion with Rome was restored. In 869-70 another Council was held in Constantinople, which condemned and anathematized Photius. Known as the "Anti-Photian Council," it reversed the decisions of the synod that had been held in 867. This council, which opened its first session with only 12 bishops (although the number eventually rose to 103), is regarded as the Eighth Ecumenical Council in the West.

This council had also requested the emperor to decide the status of the Bulgarian mission. He naturally opted to assign it to the Patriarchate of Constantinople. The Khan Boris accepted this ruling gladly, realizing Rome would have allowed him less independence. From 870 on, then, the "filioque" was no longer heard in Bulgaria, with the expulsion of the German missionaries.

Soon afterwards, Photius and Ignatius were reconciled, and when Ignatius died in 877, Photius succeeded him as the patriarch. Two years later yet another council was held in the Byzantine capital, this time attended by 383 bishops. The Council of 869 was anathematized, and all condemnations of Photius were withdrawn. The decisions of this final "Photian Council" were accepted at Rome without protest, and the "schism" was at least outwardly healed.

ZION

Many times in the church we hear the word Zion. What does it mean? What is it? Zion is another name for Jerusalem. Originally, it was an ancient fortress that occupied a plateau 2,500 feet above the Mediterranean Sea. Its inhabitants safely drew water from the nearby Gihon Spring through a rock-cut passage within the walls. The fortress itself was protected by massive natural rock, formidable walls, gates, and towers.

Well into the reign of David, Jebusites held the fortress and Zion was considered so secure that they mocked all attempts to conquer it. Finally, Israel triumphed over the plateau and renamed it the City of David (2 Sam 5:6-7). "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land... Nevertheless, David took the strong hold of Zion: the same is the city of David." King Solomon built his temple on the adjoining Mt. Moriah, which was often called Zion.

The prophet Isaiah spoke of God's love for Zion. (Isaiah 31:4). Lastly, we read that the Apostle John referred to the heavenly city as Mt. Zion. (Rev. 14:1).

Memories

The second Sunday of September is set aside as Grandparents Day. How were you influenced by your Baba or Dede? What do you think of the impression some grandparents made on their eight-year-old grandchildren?

What Is A Grandparent?

National Grandparents Day September 10th

(Taken from papers written by a class of 8 year olds)

Grandparents are a lady and a man who have no little children of their own. They like other people's.

A grandfather is a man grandmother.

Grandparents don't have to do anything except be there when we come to see them. They are so old they shouldn't play hard or run. It is good if they drive us to the store and have lots of quarters for us.

When they take us for walks, they slow down past things like pretty leaves and caterpillars.

They show us and talk to us about the color of flowers and also - Why we shouldn't step in "cracks."

They don't say "Hurry up."

Usually grandmothers are fat, but not too fat to tie your shoes.

They wear glasses and funny underwear.

They can take their teeth and gums out.

When they read to us, they don't skip. They don't mind if we ask for the same story over again.

Everybody should try to have a grandmother, especially if you don't have television, because they are the only grownups who like to spend time with us.

They know we should have snack-time before bedtime and they say prayers with us every time, and kiss us even when we've acted bad.

A 6-year-old was asked where his grandma lived. "Oh," He said, "She lives at the airport, and when we want her we just go get her. Then when we're done having her visit, we take her back to the airport."

Please send your memories to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or at mpysarchyk@hotmail.com

FUNDS

ALASKA: Beverly Mierzejek, Ethel Watlock
MISSION: Tamara Faight
BOTH ALASKA AND MISSION: Kathy Kolarsky, Theresa Potopchuk, in memory of Peter Yabovlev and Feodor Popoff.
POSTAGE: Andrew Fitzgerald, Teresa Potopchuk, Patricia Hill, Kathy Kolarsky, Anonymous (2), Olga Krusko, George P. Sebastian, Serge Taptykoff, John Phillips, Andrew Popovchak, Eva Chupinsky. Marie Derkasch in memory of husband William and for health of Matushka Nina. Arthur Reilly in memory of Sophie Reilly.

BIBLE QUIZ

1. This prophet is famous for his vision of God in the temple. His work is quoted in the New Testament more than any other prophet. He is also the Old Testament prophets whose words are most quoted in the services of the Orthodox Church.

2. The icon of this cousin of Jesus often portrays him in rough clothing made of fur and leather. We are told that he ate locusts, preached repentance and baptized people in the river Jordan.

3. This Christian prophesied a famine in the land.

4. This New Testament person prophesied the destruction of Jerusalem.

5. She was a prophetess of such high repute that a king sought her advice when the long neglected book of the Law was found in the temple during his (Josiah's) reign. She prophesied the destruction of Jerusalem.

6. Who was the Evangelist whose four daughters were considered prophetesses?

7. Who was the elderly woman who recognized the infant Jesus as being the Messiah when He was brought to the Temple on the 40th day after His Birth, the day we commemorate as His Presentation?

1. Isaiah
2. John the Baptist
3. Agabus (Acts 11:27-28; 21:10-11
4. Jesus
5. Huldah (2 Kings 22:14)
6. The daughters of Philip (Acts 21:8-9)
7. Anna (Luke 2:36-38)

WINTERS GRACE

For what purpose does the Lord add day after day, year after year, to our existence? In order that we may gradually put away and cast aside evil from our souls and acquire blessed simplicity; in order that we may become gentle as lambs and as innocent as infants; in order that we may learn not to have the least attachment to earthly things but like loving, innocent children we may cling with all our hearts to God alone; in order that we may love Him with all our hearts, all our souls, all our strength, and all our thoughts; and in order that we may love our neighbor as ourselves.

Let us hurry, therefore, to pray to the Lord fervently and tearfully to grant us innocence of heart. Let us strive by every means to cast out the evil from our souls – for instance, evil suspiciousness, deep hatred, acting upon this hatred, unreasonable dislike of someone, pride, arrogance, boastfulness, scornfulness, impatience, despondency, despair, hot temper, fearfulness, and faintheartedness, envy, avarice, gluttony, and overindulgence; sexual contact outside of marriage and thinking of sex; the love of money, and in general the passion for acquisition; laziness, disobedience, and all the dark crowd of sins.

Lord, without Thee we can do nothing! Bless us in this work, and give us victory over our enemies and our passions. So be it!

Fr. John Kronstadt

REMEMBERING WHOSE/WHO YOU ARE

I received a letter from a reader who wrote the impression the article in the February 2006 issue "Remember Whose You Are" made on him. He concluded his letter by enclosing an article from Words Of A Shepherd with a very similar headline "Remembering Who You Are." He asked us to share it with our readers.

As Orthodox Christians we are called upon to remember that our Church maintains a living connection with the patriarchs and prophets of the Old Testament, as well as the Apostles, martyrs, confessors, and teachers of our Church from the beginning until this day. This living interconnection is re-enacted every Sunday in the Proskomede, or Office of Oblation. (The first part of the Divine Liturgy.) This demonstrates that we are not a recently founded religious community, neither was our Church established in the Middle Ages. The Orthodox Church was called "Orthodox" or "right belief" because of the great emphasis the early Fathers of the Church placed upon preserving the original faith.

The history of the church is a living tradition in the life of the contemporary Church. The Holy Bible is the foundation of that tradition and is not considered separate from the life of the Church. It was the early Church that brought together the writings of the Bible, together with the ongoing prayer of the Church, these make up the elements of our sacred tradition.

There is a great sense of community in the Orthodox tradition. Orthodox Christians never pray alone, but with all the saints who have gone on before us. We do not pray as individuals, but as members of the body of Christ, that is, the Church. Together with the patriarchs and prophets, saints, martyrs and confessors, the Blesses Theotokos, Apostles and even angels, we pray. They stand with us in prayer at every liturgy, made present by the Holy Icons. Gathered around the icons of Christ, they represent the Church Triumphant, while we, gathered together on the floor of the Church, represent the Church Militant. Thus, around Christ both Heaven and Earth are united in celebration of the Name of our Lord.

The great physicist Albert Einstein once said, "A hundred times every day I remind myself that my inner and outer life depend on the labors of other men, living and dead. I must exert myself in order to give in the measure as I have received and am receiving."

As Christians, we are "torch bearers." We have received the light of life from its source in God. The torch was handed to us by a great line of believers stretching all the way back to Christ. It is our duty and privilege to pass it on to others.

PRESS FUND

Thank you/Spasebo. Anna Doroznyski, Teresa Potopchuk, Kathy Kolarsky, John Kelnack, Stephen Karas, Vivian Hartley, Paul Laskovich, Irene Allen, Mary Kuprionas, Ethel Watlock, Vera Hubiak, Patricia Hill, Katherine Fallat, Catherine Litvak, Elizabeth Zbegner, Gregory Melnick, Andrew Fedetz, Olga Moscowitch, John R. Barns, Leo Filon, Anne Chalupa Taylor, Anonymous, Dr. Jerome Wolf, Catherine Shaffchick.

*Marie Derkasch in memory of husband William and for health of Matushka Nina.

*Marion Stenko in memory of husband Paul and parents John and Mary Selepak.

*Arthur Reilly in memory of Sophie Reilly.

*Matushka Nina for safety of Melissa serving in Afghanastan.

THE APOCALYPSE

This Book of the New Testament is also known as Revelation. This revelation was given to St. John the Evangelist at the end of the 1st century while he was in exile on the isle of Patmos during the reign of Emperor Domitian (81-96 AD). This is a revelation of Jesus Christ, and He is the center of the entire book. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." (1:1) This is one of the least understood books of the New Testament and the one most distorted by various sects.

Undique (from everywhere)

All prayers in the Orthodox Church are written in the plural "we."

St. Luke was not one of the original 12 apostles but was one of the original disciples. He was a physician known for his association with apostle Paul. He wrote the gospel of St Luke as well as the Acts of the Apostles. These two books form the most complete "history" of Christ and the early Christian Church that we have.

Do you prepare yourself for receiving Holy Communion by praying, reading the Holy Scriptures, fasting and going to confession?

Icons can be portraits of saints, present events from scripture, the life of the Church, or the lives of the saints. Some have even come from hymns. The icons and the Bible cannot be understood outside of the context of worship of the Church, for they would have no life. "What the gospel is to the ear, the icon is to the eye."

The only book of the New Testament writings which is not read liturgically in the Orthodox Church is the Book of Revelation. This is because of its apocalyptic character. It is full of symbolic imagery and the expectation of an imminent cosmic cataclysm in which God destroyed the ruling powers of evil and raises the righteous to life in the messianic kingdom.

Orthodoxy in the modern world is often described as an "old tree." But besides age there is also vitality, a perpetual "resurrection"; and it is this that matters, and not mere antiquity.

Most of the members of the OCA are either from the Carpathian area of Eastern Europe or are descendants of immigrants from that region which lies in part of present Poland, Ukraine, Slovakia and Romania. Their homeland hugs the Carpathian mountains and within it has several distinct groupings. At the present time, efforts are being made to rekindle interest but this is difficult because nowhere is there a Carpathian administrative government.

Editor's Notes

September is the beginning of the new Liturgical or Church Year. It is interesting to note that each day of the church year we have special commemorations – but so does the civil year! One such day on the civil calendar is Grandparents Day, which comes on the second Sunday in September. Like so many of the commemorative days on the church calendar, this one on the civil calendar is often forgotten.

There was a survey done of 419 elderly individuals. Among other questions asked was how their needs were met by their preferred formal religious institution. "The issues identified included poor transportation to church; a need for large print books; a need for improved outreach by telephone, mailings or visiting; a need was perceived for improved acoustics within the church; better access not only to the church buildings, but also to the altar area; and there was an unsolicited dissatisfaction with changes to the services." If a survey was done in your parish would it show the same results?

It is true that children and youth are the future of the church, but as the population over 65 years of age is the fastest-growing segment today, and this growth is projected to continue the rest of this century as more people live longer lives due to improvements in nutrition, a wellness and medicine, why aren't our parishes more responsive to the needs of older members?

At the same time, those who are older have a responsibility to mentor, to share their knowledge, their love and belief of God with the younger ones.

Matushka Nina

* * * * * *

The Orthodox Church allows married men to be ordained. However, they are allowed to be married only once, and that before their ordination.

"The Beautiful Hands of a Priest"

We need them in life's early morning, we need them again at its close;
We feel their warm clasp of true friendship, we seek them when tasting life's woes.
When we come to this world we are sinful, the greatest as well as the least.
And the hands that makes us pure as angel is the beautiful hand of the priest.
At the altar each day we behold them, and the hands of a king on his throne.
Are not equal to them in their greatness; their dignity stands all alone;
For there in the stillness of morning, ere the sun has emerged from the East,
There God rests between the pure fingers of the beautiful hand of a priest.
And when we are tempted and wander to pathways of shame and sin,
'Tis the hand of a priest will absolve us – not once, but again and again;
And when we are taking life's partner, other hands may prepare us a feast,
But the hand that will bless and unite us is the beautiful hand of a priest.
God bless them and keep them all holy for the Lamb which their fingers caress:
What can a poor sinner do better than to ask him, Who chose thee, to bless?
When the death-dews on our eyelids are falling, may our courage and strength be increased.
By seeing raised o'er us in blessing the beautiful hand of a priest!

Author Unknown

In memory of Fr. Hilary (Madison) This poem was found in his cell.



KITCHEN CORNER

Dear Aunt Nina, Enclosed you will find a recipe that Marina T. showed me that she received from a German emigre in Israel. I made it, tested it for you, and it is good. Love, Denise Alexandra

EASY APPLE SKILLET CAKE

2 to 3 baking apples
1 cup flour
1 cup sugar
4 eggs

Grease a 10-inch cast iron skillet. Set aside. In a bowl mix together flour and sugar. In a separate bowl, break the 4 eggs and whisk lightly. Peel and core apples. Cut into medium thin wedges. Arrange in a radiating pattern in the skillet. Give the eggs a final good whisk until they are nice and fluffy. Add to flour/sugar mixture. Pour over apples. Bake at 375° for about 45 minutes or until nicely browned. Enjoy.

THE PRIEST'S BLESSING

The clergy (that is, specially ordained people who celebrate the Divine Services) are our spiritual fathers. Bishops and priests sign us with the sign of the Cross. This is called a blessing.

When the priest blesses us, he forms the Greek letters IC XC, that is Jesus Christ, with the fingers of his hand. This means that through the priest our Lord Jesus Christ Himself blesses us. Therefore, we must receive the blessing of the clergy with reverence.

When we hear in the church the words of blessing, "Peace unto all" and others, in reply to them we should bow without making the sign of the Cross. In order to receive a personal blessing from a bishop or a priest, we should place our hands in the form of a cross: the right hand on the left with the palms upward. When we have received the blessing we kiss the hand that blesses us – we kiss, as it were, the invisible hand of Christ the Saviour Himself.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $8.00 a year or
$12.00 for 2 years.

$....................for....................year(s)

Name....................

Address....................

City....................

State....................Zip....................

☐ New Subscription

☐ Renewal

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

DO YOU "ZONE OUT" DURING THE DIVINE LITURGY?

11/15
OC06
Patriarch Athenagoras
2311 Hearst Ave
Berkeley CA 94709-1319

Outreach Prayer

You who at all times and in every hour, both in heaven and on earth are worshipped and glorified, O Christ God, long-suffering, plenteous in mercy and compassion, who love the just and show mercy to sinners, who call all men to salvation through the promise of good things to come: assist us in fulfilling Your charge to gather individuals from the highways and byways of our nation (or community) so that we might fill the banquet hall of Your Church. Grant us wisdom in our conduct toward outsiders that we might make the most of the time. Let our speech always be gracious, seasoned with salt, so that we might know how to answer everyone. Awaken all men to Your salvation, and in due time make them worthy of the laver of regeneration, the remission of sins and the robe of incorruption. Unite them to Your Holy, Catholic and Apostolic Church, and number them with Your chosen flock.

That with us they may glorify Your all-honorable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

SAME O, SAME O

New Age religions didn't spring up in the late 20th century. In the 1st century, the peace and prosperity brought by Roman armies led to a time of reflection. Masses of people seeking "new truth" began to embrace eastern religions. Along with the growth of Christianity came churches preaching the worship of Dionysus, Mithras, Cybele, Isis, and many other gods.

Home Bible Reading Schedule

SEPTEMBER 2006

1. 2 Cor 7:10-16
   1 Tim 2:1-7
2. 1 Cor 1:26-29
3. **1 Cor 15:1-11**
4. 2 Cor 8:7-15
5. 2 Cor 8:16-9:5
6. 2 Cor 9:12-10:7
7. 2 Cor 10:7-18
8. 2 Cor 11:5-21
   Phil 2:5-11
9. 1 Cor 2:6-9
10. **1 Cor 16:13-14**
    Gal 6:11-18
11. 2 Cor 12:10-19
12. 2 Cor 12:20-13:2
13. 2 Cor 13:3-13
14. Gal 1:1-10,20-2:5
    1 Cor 1:18-24
15. Gal 2:6-10
16. 1 Cor 4:1-5
    1 Cor 1:26-29
17. **2 Cor 1:21-2:4**
    Gal 2:16-20
18. Gal 2:11-16
19. Gal 2:21-3:7
20. Gal 3:15-22
21. Gal 3:23-4:5
22. Gal 4:8-21
23. 1 Cor 4:17-5:5
24. **2 Cor 4:6-15**
25. Gal 4:28-5:10
26. Gal 5:11-21
27. Gal 6:2-10
28. Eph 1:1-9
29. Eph 1:7-17
30. 1 Cor 10:23-28

BIBLE STUDY

The Apostle John told the church at Sardis: "You have a reputation for being alive, but you are dead." Rev 3:1. No one ever said such a thing about the church at Corinth to whom the letters to the Corinthians were addressed. There was no shortage of spiritual energy in that congregation. There tended to be however, a considerable problem with the proper channeling and direction of that energy, and this problem was a matter of concern to Christian leadership throughout the first century. In addition to the four recorded letters that the Apostle Paul wrote to Corinth, Clement, the third bishop of the Christian at Rome, sent them another letter of reprimand and exhortation in about the year 95. All the evidence suggests that things were seldom calm at Corinth.

In the letter known as First Corinthians, Paul refers to an earlier epistle that he had written to that congregation: "I wrote unto you in an epistle..." 1 Cor 5:9. Counting that now lost epistle, that makes two. Then early in 2 Corinthians 2:3f;7:12, "And I wrote this same unto you...; Wherefore though I wrote unto you..." he refers to yet another epistle, written with "much tears," composed between 1 and 2 Corinthians, of which two have survived which we know as 1 and 2 Corinthians.

In 2 Corinthians, from which many of the readings are taken this month, we gain deep perspective into the inner life of the Apostle Paul. In no other letter does he so profoundly bare his sensitive soul to our gaze. His account of his many trials and temptations, his inner concern for the well-being of the various churches, his solicitude for proper doctrine and evangelical discipline among Christians, the disquiet produced in his heart by the various enemies of the Gospel – all of this renders Corinthians one of the most moving and dramatic sections of the New Testament.

LIGHTER MOMENTS

A wise schoolteacher sends a note to all parents on the first day of school: "If you promise not to believe everything your child says happens at school, I'll promise not to believe everything he says happens at home."

The Orthodox Herald

Read in more than 7500 households

Volume 55, No. 6 ISSUE 653 OCTOBER 2006 www.orthodoxherald.homestead.com

WHY HONOR HER?

This month we find yet another Holy Day in honor of the Mother of God. Why do we give her such great honor? Let's turn to our Bible for answers. Many of them are to be found in Luke 1:26-49. We read verse 30 that Archangel Gabriel calls the Virgin Mary "highly favored" with God and in verse 28 we read that she is most "blessed" of all women.

In verses 42 and 43, Elizabeth, the mother of John the Baptist, also calls Mary "blessed" and the "mother of my Lord." Following this lead, the Orthodox Church has called Mary the mother of God. To clarify "mother of God," we do not mean that she is the mother of the Holy Trinity, but the mother of the eternal Son of God. This is why she is often called Theotokos (Greek) or Bogoroditsa (Russian), meaning God-bearer.

Not only does Elizabeth call her blessed but Mary, herself, inspired by the Holy Spirit, predicts in verse 48: "All generations will call me blessed." This biblical prophecy explains the hymn prayer: "It is truly meet to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the Cherubim and more glorious beyond compare than the Seraphim, without defilement you gave birth to God the Word: true Theotokos, we magnify you." We Orthodox bless her in obedience to God, fulfilling His holy word.

It is important to secure Mary's identity as the Mother of God to protect the identity of her holy Son, the "Son of the Highest" (verse 32), God in the flesh. If we cannot face up to Mary, we will miss the incarnation, the coming as man, of the Son of God.

The Orthodox do not worship Mary. Worship is reserved for God the Father, Son and Holy Spirit. We do as Scripture teaches us – we honor or venerate her.

HER PROTECTION

On October 1/14 we celebrate a much observed and loved Holy Day known as Pokrov/Protection/Veil. In Russian "Pokrov" means either protection or veil. This Holy Day is almost unknown in some Orthodox Churches but it is one of the favorites of the Russian people who have looked so often to the Mother of God for protection. We believe that she implores God's mercy for us by her intercessory prayers. This day was selected to remind us that she intercedes for us before God because of an incident recorded in the book Life of St. Andrew "The Fool in Christ."

On October 1/14 in the year 911 an all-night vigil was being held in a church dedicated to her in Blachernes, a suburb of Constantinople, now Istanbul, Turkey. The church was full of worshippers at four o'clock in the morning when St. Andrew and Blessed Epiphanius saw a dignified woman approach the ambo, the raised section in front of the iconastas. She was accompanied by SS John the Baptist and John the Evangelist and several saints. On reaching the center of the church, she knelt down and remained a long time in prayer. She then stood facing the people, took off her veil (shawl), and stretched it over her two arms as a symbolic protective covering over the faithful. Andrew and Epiphanius alone were able to see her but all in the church felt the grace of her protection.

The hymn/tropar for the day instructs us: "Protected by Thy coming, O Birthgiver of God, the faithful people solemnly celebrate today, and gazing upon Thy most pure image, they humbly say: 'Watch over us with your noble protection and deliver us from evil by asking Thy Son, Christ our God, to save our souls'."

CHRIST AND CONFLICT

The history of the Church is one of struggle with the question, "And who do you say that I am?" (Matthew 16:15). Conflict over this issue was necessary because it helped clarify biblical truth as expressed in official Orthodox Catholic teaching. Such was the case of the Ecumenical Councils on the nature of Christ in the year 325 A.D. This same question Jesus posed to His disciples almost two thousand years ago confronts us today.

On a parish level, negative words and feelings among local bodies can create an atmosphere where this question is never even considered. "And who do you say that I am?" The foundation of the Church rests on the affirmation of the Apostle Peter that Jesus is the Christ, the Son of the living God." (Matthew 16:10)

Christ is the purpose for forming a local church community. The Psalmist David reminds us "unless the Lord builds the house, the builders labor in vain." (Psalm 127:1) When conflict arises it is time for God to be glorified. Placing our needs before the Throne will reap countless blessings. Jesus should not be left out of our decision-making.

Kindness toward those who disagree with you is a mark of a true Christian. Quoting the book of Proverbs, the Apostle Paul said "if your enemy is hungry, feed him, if he is thirsty, give him drink, for by so doing you will heap burning coals upon his head." (Proverbs 25:22; Romans 12:20) Heaping burning coals means to apply God's burning love upon any adverse situation or life circumstance and get out of the way for God to do His work. Only He can melt away the anger, mistrust, hurt and resentment that conflicting parties

(Continued on Page 43, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

OCTOBER 2006

THE CENTURY CLUB of St. Tikhon's Seminary will hold a Harvest Dinner on October 8 in the gym. Everyone is welcomed to attend the 9:30 a.m. Divine Liturgy at the Monastery, hear the Seminary Choir, directed by Fr. Sergius, meet the seminarians, enjoy the beautiful surroundings, visit the book store and attend the dinner. For reservations write: Mary Sernak, 700 Delaware St., Mayfield, PA 18433; or phone for info 570/876-5855.

MANY ENJOYED THE MOISEYEV DANCE COMPANY concerts several decades ago. It was one of the few Russian "things" to be seen during the Communist era. Igor Moiseyev, the dancer/choreographer, was recently honored on his 100th birthday.

FIRE RAGED through Trinity Cathedral in St. Petersburg, Russia. It collapsed the main dome and one of the smaller domes. The fire in the 19th century church apparently started on the outdoor scaffolding. Most of the icons were saved.

THE ORTHODOX CHURCH IN UKRAINE has returned many churches to the Greek Catholic Church. These included churches in Osuj, Velyki Lazy, Benedykovci, Zaricovo and Sasovo. It was reported that in 36 villages Orthodox and Greek Catholics take turns conducting services in local churches, while in 13 villages ownership of churches is being legally contested.

A SOURCE OF CURRENT NEWS about the Orthodox Church worldwide can be accessed at http:www.orthodoxnews.netfirms.com/

IN AUGUST on the last page of The Orthodox Herald, we had a thought-provoking sentence "Old Sins Cast Long Shadows." Several of our readers have sent us a concluding sentence. For their benefit we print the entire thought. "Old sins cast long shadows. There's no escaping them."

FOR FOURTEEN YEARS a magazine has been published quarterly, especially for children, to give them an Orthodox vision of life. Each issue deals with a different topic. Adults can learn much from this magazine along with the children. For information contact Little Falcons, PO Box 371, Grayslake, IL 60030. Phone 1-847-223-4300. E-mail littlefalcons@Owc.net. Sample issue upon request.

EVEN THOUGH IT'S A CHURCH, it's still a business, we have to advertise according to promoters. There are now marketing firms for churches and Christian authors. Some churches are paying as much as $5000 to $20,000 a month for ads on billboards. One church in Detroit spent $100,000 for everything from radio spots to Websites to market its eight-day convocation. "The key is finding out what differentiates them from competitors," according to promoters.

THE FIRST ORTHODOX CHURCH, built in over 50 years in North Korea, was dedicated on August 12. Holy Trinity Church in Pyongyang will be staffed with North Korean priests who have received diplomas upon completing Moscow Theological Seminary. The cornerstone of the church contains a capsule with memorial Gramotas in Church Slavonic, Russian and Korean languages. The major part of the 30 million rubles it cost to build the church was collected by Orthodox Koreans. The Russian Orthodox spiritual mission in Korea was founded in 1897 and was active until 1949, when the last head of the mission was expelled from the country by South Korean authorities. The property and real estate was confiscated. At the present time, the church in South Korea is under the jurisdiction of the Patriarch of Constantinople.

A NEW WAY TO RAISE FUNDS FOR A PARISH was taken by members of several New Jersey Orthodox parishes. A 20-mile relay from Freehold to South River was undertaken by about 30 people from Annunciation Church in Brick, SS Peter and Paul Churches in So. River and Manville, Christ the Saviour Church in Paramus and Joy of All Who Sorrow Mission in Rocky Hill. Each parish made about $2000.

HEART, A SPECIALTY JOURNAL of the British Medical Journal, recently printed results of a study made in Athens, Greece, which showed that high humidity, even when it's chilly, boosts the risk of heart attacks among elderly people. There is a peak of heart-attack deaths in December often referred to as "Merry Christmas coronary" brought about by a combination of overindulgence and over stress of the holiday and yet there is no equivalent peak in heart attack deaths around Easter, which is celebrated much more intensely in Greece than is Christmas.

TWO BOOKS, two heart-rendering memoirs. Icon of Spring by Sonya Jason is a story of Carpatho-Russian immigrants trying to make it in Coaltown, USA during the depression and From America with Love by Mary Halasz about immigrants who return to the "old country" only to be caught there by the war. How do they manage? Both books for $28 from C-RRC, Inc., 7380 SW 86 Lane, Ocala, FL 34476-7006.

STARTING WITH PENTECOST, Sunday, June 4th, on the Gregorian calendar, the Ukrainian Catholic Church has returned to the ancient practice, still retained by the Orthodox Church, of celebrating the three Mysteries of Initiation-Baptism, Chrismation and Eucharist together. This means that children will start receiving Holy Communion right after baptism and do not have to wait until after they make their first Holy Confession at age seven. The Byzantine Catholic Church in America has made the same change recently.

(Continued from front page)

CHRIST AND CONFLICT

are experiencing.

The church is a place specializing in the mending of broken lives. Many of the miracles that take place there go unnoticed by the average parishioner because the inner man is being cleansed, transformed and renewed. The bishops and priests are the therapists for the people of God. They use the remedies of the sacraments, the proclaiming and the preaching of the Word and special blessings to offer to each precious soul what they really need.

An ever-growing unity in the parish will be experienced when each person will acknowledge that we need God and that we recognize, respect and understand the struggles of a fellow Christian in his daily walk and honor him as a child of God. As the assembly of the Body of Christ, our churches must be that place of fellowship, respect, solace, comfort, joy and peace.

Raymond Mastroberte

IT'S NOT FAIR

How often do we hear children shout "It's not fair"? And we hear our mature friends say much the same but they have found someone to blame: "God's not fair". Many times they say this after something terrible has happened to them which was beyond their control.

For example, I knew a couple who questioned God's fairness after both of their school-aged children were killed in auto accidents within a three-year period. Like most parents, they had anticipated much happiness with their son and daughter. Their friends saw their own children graduate from high school, but they were deprived of that joy.

As we read acts 12:2,5-11 we wonder if the family of the apostle James may have questioned God's fairness. He was executed, while Peter was miraculously rescued from the same fate.

It's true that life is often unfair. Some people seem to get more opportunities than others, but let's not blame God. These injustices are here because mankind's sin has invaded God's creation. The Lord allows them, He has given man free will, but He has not caused them. He grieves over them more than we do, loves us equally, has made eternal salvation available to all, and will judge everyone at the Second Coming by the principle: "To whom much is given, from him much will be required." (Luke 12:48)

"And He shall come to judge the living and the dead." At the end of time, God will right all the wrongs of the ages, and even the people most deprived and mistreated in this life will be satisfied with God's justice. No one will have reason to accuse Him of being unfair.

Our ancestors endured because they believed with their whole being that God will eventually make all things right.

STANDING NOT SITTING

Orthodox believers usually stand in church out of reverence to God, the King of kings, before Whose Throne in heaven the Seraphim and Cherubim angels stand trembling and in awe. It is Scriptural for in all their visions of heaven the prophets and St. John the Evangelist saw the saints standing in worship on either side of Christ the King seated on His Throne. So we, when we worship in the House of God, surrounded by unseen witnesses, also stand before His Presence.

Sitting is allowed only at certain parts of the services, and to invalids and others who are too weak to stand.

DID YOU MISS IT?

We sing or recite "O Heavenly King…" to begin the day in our daily prayers, and before we fall asleep. If we go to a church meeting or gathering we begin with this prayer. Before the Divine Liturgy starts, the priest raises is hands and recites: "O Heavenly King…" Then, why does he say it aloud only on Pentecost, and we don't hear it at the Liturgy from Easter until then?

We don't sing the "O Heavenly King" during the Paschal season because we live in the presence of the risen Christ with such intensity that everything is replaced by the paschal tropar which proclaims the Resurrection:" Christ is Risen from the dead trampling down death by death, and upon those in the tomb bestowing life."

During the ten days which separate Ascension from Pentecost, we still do not sing "O Heavenly King," because we are like the apostles in the Upper Room, waiting in silence for the fulfillment of the Father's promise, that we might be clothed with power from on high. (Luke 24:49)

* * * * * *

Children do not learn to love and obey God only by what they are told. They also learn by watching what we do. Along with what we say to our children, we need to set an example by our love and obedience to the Lord. We can't be perfect parents, but our children must see our desire to please God. And when we fall short, they need to see our repentance. We teach them by both what we say and what we do.

* * * * * *

FORMER COMRADE-IN-ARMS, veterans' families, friends and others can now find where a veteran is buried. The gravesite locator http://gravelocator.cem.va.gov will give the name of the cemetery, its location and a map of the cemetery with the location of the grave. Recently, the VA has added to its database the cemeteries in which 1.9 million veterans were buried with VA gravemarkers. These are mostly private cemeteries.

* * * * * *

A LAWSUIT brought against the Greek Orthodox Archdiocese by several individuals concerning the granting of the Archdiocese's 2003 Charter has been dismissed because it "involves a question of internal governance of a hierarchial Church." See http://www.goarch.org/en/archdiocese/documents/. for more information.

DIFFERENT LITURGY

In religious education classes we learned that there are three different Divine Liturgies served in the Orthodox Church: the Liturgy of St. Basil, of St. John Chrysostom and the Presanctified. Now here it is October 23 and we go to church only to find an unfamiliar liturgy being served. It is St. James Liturgy. What is it?

Because of the difficulty of communication among Christians in the first three centuries of the Church, the order of the Divine Liturgy was not the same in all areas. For instance, the Christians in Jerusalem and the rest of Palestine followed the Liturgy of the Apostle James, Bishop of Jerusalem. This is the Liturgy which is served only on his day, October 23 in some of the Orthodox Churches throughout the world.

Due to the lengthy petitions in this Liturgy, which lasts about five hours, the Holy Fathers thought it wise to condense or abbreviate the lengthy petitions and prayers retaining passages appropriate and germane to the service.

The first to do this was St. Basil the Great. His Divine Liturgy is served ten times during the year, mostly during Great Lent. Then St. John Chrysostom arranged a Liturgy based on St. James. This became known as the Service of St. John Chrysostom and is served most often.

Neither of these Fathers were content merely to omit parts of the Liturgy of St. James, but they added certain prayers and petitions which are identified in some prayer books as theirs. These two Liturgies spread throughout the Church - east and west along with a third Liturgy used during Great Lent, which is called the Liturgy of Presanctified Gifts. Interestingly, this Liturgy was served since Apostolic times and was passed on by oral transmission. Then St. Gregory wrote down this Liturgy and it is now attributed to him.

The St. James to whom the Liturgy of St. James was attributed was the first bishop of Jerusalem. He was identified as "the Lesser" to distinguish him from James "the Greater." There has always existed some confusion about these Jameses. We know "the Lesser" was an Apostle who wrote the Epistle which is attributed to him. He died a martyr's death at the time of Nero in the year 62.

The Liturgy of St. James is also served in Jerusalem on the Sunday after Christmas as well as on October 23. As a Divine Liturgy in general use, it faded away between the 13th and 14th centuries in favor of the three Divine Liturgies still served at this time; the Liturgies of St. Basil, St. John Chrysostom and the Presanctified.

SOBORNOST

Last month's discussion on the Photian Council and this month's on the first "reunion" Council are especially pertinent in this time of talks on reapproachment.

"Reunion" Councils (The First Try)

From the time that Patriarch Sergius deleted the name of Pope Sergius from the diptychs of Constantinople in 1009, after having received a letter from the Roman prelate (perhaps listing the "filioque" in it), the two Churches were technically out of communion with each other. Certainly with the debacle of 1054, the "schism" that was patched up during Photius' time became permanent, lasting in fact to this very day. Two councils, however, did try to heal the rift once again.

The first "reunion" council was held in 1274 in the city of Lyons. The driving force behind this attempt was Emperor Michael VIII, who had just recently recovered the imperial city from Latin occupation. No doubt, a genuine desire for Christian unity on religious grounds was a motive for his effort, but politics, nonetheless, was the primary factor. Threatened by attacks from Charles of Anjou, the ruler of Sicily, Michael desperately needed the support of the papacy. This, he felt, could be best secured through a reunion of the Churches.

In the end, the Orthodox delegates who attended the council agreed to recognize the papal claims of primacy and authority purported by Rome and to recite the Creed with the "filioque."

The union, however, proved to be no more than agreement on paper; it was fiercely rejected by the overwhelming majority of clergy and laity in the Byzantine Church, Bulgaria and other Orthodox lands. The general reaction to the Council of Lyons is summed up best in this quote attributed to the emperor's sister: "Better that my brother's empire should perish, than the purity of the Orthodox faith." The union of Lyons was formally repudiated by Michael's successor, and Michael himself, because of his "apostasy," was forbidden a Christian burial.

Fr. Michael Dahulich, PhD
Dean of St. Tikhon's Seminary
South Canaan, PA 18621

WILL NOT BE FORGIVEN

No one can read our Lord's terrible words in Matthew 12:31-32 without asking what is blasphemy. In this reading Jesus warns us: "Wherefore I say unto you, all manner of sin and blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

What does the word blasphemy mean? It is sometimes described as the "unpardonable sin."

Blasphemy means: "The act of insulting or showing contempt or lack of reverence for God; irreverence toward something sacred or inviolable; revile; abuse." This applies to irreverence toward the Holy Ghost because the Holy Ghost is the spirit of grace and, according to Hebrews 10:28-29, our only way to God, Jesus Christ and Eternal Life. When the Holy Ghost is reviled, insulted and disrespected by a person, He departs never to return. (Hebrews 10:26-27; Jeremiah 6:30) You can read more in Hebrews 6:4-8; 10:26-31 and 1 John 8:16.

Memories

CHURCH PICNICS

I just came back from a church picnic. They don't call them that anymore, and no wonder – they aren't. I remember when church picnics were an opportunity to get the church members together in a social way and then to make a little money for the church on the side. Now, it's make money and forget about the socializing of the church members.

We always had a band playing the old country songs. The little kids hopped around the dance floor when they weren't watching the old ladies dancing the dance where they had their hands on each others' shoulders when the music was slow and then when it got fast, they sure did swirl. I'll bet those old ladies were all of 30 or so! I never knew that my father could dance, so I was shocked to see him polkaing with one of the church ladies

But as a child, I can remember the food best of all. We didn't have soft drinks very often, so when we bought a lemon soda at the picnic and it was pulled out of the washtub, which was full of ice, who could imagine anything better? When we would be drinking it, the fizz would go up our nose. What joy!

They didn't sell anything much. Even if they did, we didn't have much money to buy too much. We saved for a hot dog on a bun. It must have cooked in the water most of the afternoon. But to have it on a bun. What a treat. Sometimes we had enough to buy an eskimo or candy bar.

As the afternoon wore on, people would gather in little groups and start to sing. I get all choked up when I hear some of those songs now on my CD player. Everyone wanted to do the solo for Vecernye Zvon, so there were very few "bells." Especially as the picnic was drawing to a close.

We got to know our church members better. The goodwill that prevailed helped us forget life's problems for awhile.

Please send your memories to Margaret Pysarchyk at 2125 Garfield St., Lorain, OH 44055 or at mpysarchyk@hotmail.com

BIBLE QUIZ

1. He anointed the first two kings of Israel, among them David, who wrote the Psalms. The anointer was both a prominent judge and a prophet.

2. This prophet of Moab had a confrontation with his donkey. He beat him and the the donkey spoke in protest.

3. Much is written in the Old Testament about this prophet. At the marriage service, the betrothed are told to follow his example. We best know him for trying to sacrifice his son Isaac, for whom he had prayed for over a quarter of a century. He was revealed as a prophet by King Abimelech.

4. This Egyptian-born Hebrew leader predicted the coming of a prophet like himself. He is the Old Testament prophet most mentioned in the New Testament. We learned about him being left, when an infant, in the bulrushes by his mother in her attempt to save him.

5. This prophet gave David a choice of punishments from the Lord for his rash act in carrying out a census of the people of Israel. He is also an authority along with David on music in the temple.

6. This prophet predicted that Jeroboam would be king over the ten tribes of Israel. When he met Jeroboam on a road outside of Jerusalem, this prophet tore a new garment into 12 pieces and gave 10 to Jeroboam with the prediction that God would break up the kingdom of Solomon and 10 would go to Jeroboam.

7. This reluctant prophet was thrown overboard during a storm. He is identified with the story of a whale.

1. Samuel
2. Balaam (Numbers 22-24)
3. Abraham (Genesis 20:1-7)
4. Moses Deuteronomy 18:15)
5. Gad (2 Samuel 24:10-14) (2 Chron 29:25-29)
6. Ahijah (1 Kings 11:29-40)
7. Jonah

EVANGELISM

TRUD newspaper interviewed Patriarch Alexi II. He gave his views on evangelism in Russia.

Q. What is the evangelistic activity of the Russian Orthodox Church like at this time? What are the main tasks the Church faces in this area? Are there enough clergy to serve Russia!

A. The Church has always tried to fulfill the missionary call of the Saviour: "Go and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit." (Mt 28:19) This was done even at the time that organized evangelism was forbidden. Now we have to revive completely traditional forms of Orthodox evangelism and work out and master new forms of this ministry.

We have a broad mission field among the Russian people and other traditionally Orthodox people who live on the canonical territory of the Moscow Patriarchate, that is the majority of countries of CIS and the Baltic. In essence, we have to preach Christ anew to those who have Orthodox ancestors and even have been baptized but who have not received a Christian education and remain outside the Church.

The evangelistic efforts of our Church in recent years have been conducted under the slogan "To every heart to the ends of the earth." Tens of thousands of kilometers have been covered by Orthodox missionaries in specially outfitted vehicles. The church traincar in honor of the "Pointing Icon" of the Mother of God made the trip from the west to the east of Russia, visiting more than 20 dioceses. In many settlements where the Evangelists spent time, people had never before seen an Orthodox priest.

A special direction of Orthodox mission is work with the nonreligious youth. The growth of drug addiction and alcoholism among young people testifies to the special spiritual vacuum that rules in their souls. Some young men and women have fallen into the webs of totalitarian sects. Thus, the antisectarian polemic, and victims of pseudoreligions constitute important parts of our mission.

HALLOWEEN

Halloween is here again. It's celebration is getting more extravagant each year, especially with adults. Displays of Halloween supplies can be seen in stores well before the day; in fact, they are more prominent than are those for Thanksgiving Day.

How are we as Orthodox to observe this day? There does not seem to be any consensus of opinion. Many just enjoy the frivolities, others try to put a religious spin on it, while others ignore it entirely.

There seems to be almost as many theories as to the origin of the day. Some tie it with a great Christian feast on the Western Calendar, Allhallow's Eve, while others state that it is a tradition of pre-Christian times which has retained its original character in form and meaning. Most just have fun.

Halloween customs are traced back to the ancient Druids. These customs are still observed only in those sections of Europe where the population is mainly Celtic. The Druids believed that during the night of November 1 demons, witches, and evil spirits roamed the earth happy that "their season" of long nights and early dark had come. They took pleasure in frightening the poor mortals by playing all kinds of mean tricks on them. The only way that the scared humans were able to escape being their victims was to offer them bribes of sweets or they could pretend to be one of the witches and demons by dressing up as them and join in the roaming. This is how the ancient people coped. This is now being imitated by the choice of costumes, the trick or treat, the roaming, etc.

In many places, Halloween has become a dole line for candy cravers, even though the candy is often taken to be X-rayed before it is eaten.

LIGHTER MOMENT

Two bank robbers tied and gagged a cashier after learning the combination to the safe, then herded the other employees into a separate room under guard.

After the men rifled through the safe and were about to leave, the cashier made desperate pleading noises. Curious to hear what he was trying to say, one of the burglars loosened the gag.

"Please," the cashier whispered, "take the books, too. I'm $7500 short."

LIGHTER MOMENT

ST. PETER is very busy in heaven, so he leaves a sign by the pearly gates: "For service, ring bell." He's barely gone when the bell rings. He rushes back to the gates, but no one's there.

St. Peter goes back to work, but the bell rings again. He rushes back to the gates, and again no one's there. Growing annoyed, he returns to work.

Ding! The bell rings a third time. St. Peter goes back to the gates, but still no one's there. "OK, that's it," he mutters. "What's going on?" He hides a short distance away, and a moment later, a little old man walks up and rings the bell.

St. Peter jumps out and yells, "Are you the guy who keeps ringing the bell?"

"Yes," the old man says.

"Well, why?"

"They keep resuscitating me."

REALITY CHECK

How many Christians are there who say: "I believe in God," without, in reality, believing? How many mouths are closed when in the company of others and it is necessary to defend the glory of God and of His saints, which are being blasphemed (put down) by the children of the world! Some remain silent when it is necessary to support the conversation concerning God, or to put a stop to any disrespect or insolence.

Many say: "I believe in God"; but should any misfortune or temptation arise, they grow faint-hearted and despondent. Sometimes they begin to complain. And what becomes of all their faith? This should be the very time to show submission to the will of God, and to say: "Let it be as the Lord wills."

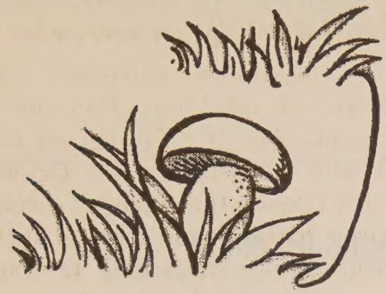
"Blessed be the name of the Lord." Otherwise, it is evident that they only believe in God in the time of happiness, and renounce Him in the time of misfortune. (St. John Kronstadt)

Undique (from everywhere)

Many interfaith calendars list Milvian or Mulvian Day as a "Christian day of reflection on religion and government." On October 28, 312 Constantine emerged victorious over Maxentius in a battle at the Milvian Bridge. According to tradition, on that day Constantine saw a vision – a cross on the sun – and history was changed. When he became emperor of the Roman Empire, Constantine became a Christian and legalized Christianity. The good news – no more Christians thrown to the lions. The bad news according to www.christianitysite.com/Milvianbridge.htm was that "entanglements with the political realm and with persons of great secular power soon burdened the church with problems." The role of religion in government still remains an issue 1,700 years later.

The Bible tells us of three resurrections carried out by Jesus. He brought life back to the widow of Nain's son, Jairus's daughter, and Lazarus.

Sometimes we hear the Trisagion called the Angelic Hymn. Why? Because the angels sing it as they surround the Throne of God in Heaven. Christians began to use this prayer 400 years after the Birth of Christ. It came about this way. There was a horrible earthquake in Constantinople. Many buildings were destroyed and people killed. The frightened King, Theodosius II, and the people turned to prayer. While they prayed, some people saw a young boy lifted up to heaven by an invisible force and then brought gently back to earth. With awe, he told the onlookers that while he was lifted, he heard angels singing. He sang what he had heard to the people and they started repeating it. The earthquake stopped. What was this song of the angels? "Holy God, Holy Mighty, Holy immortal, have mercy on us." This is the reason why it is called the Angelic Hymn. It is called Trisagion because it is repeated three times.



Editor's Notes

Change is in the air. The green leaves of summer are turning to vibrant shades of red and gold, warm days are giving way to cool nights, squirrels are scurrying to gather nuts for the winter, the pinging of acorns on the roof makes it hard to fall asleep, and many people in this section of Pennsylvania are out foraging for mushrooms, especially pa-pinkies.

Since living here, I have found that the matter of picking pa-pinkies requires the utmost secrecy. The wariest mushroom hunters never reveal their picking grounds. Subterfuge is of the essence. I asked a mushroom picker to take me along on a forage. I seemed to have broken some unwritten rule. I was told that he would bring me some next time. He did. But I never learned where the good spots were. Sort of how some people relate with their church. They will never take anyone there. They may share some literature or pascha food but that's it.

In 2 Maccabees there is a description of the distress of the people over missing funds. The author stresses that everyone was involved, even married women, usually excluded from public business, and unmarried women, who were normally hidden out of sight. We are told that funds had been laid aside for the widows and fatherless children and some for other purposes to the sum of 400 talents of silver and 200 of gold. What was the solution? Among other things they pled for divine help. In verse 3:15 we read: "The priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things to be kept, that they should safely be preserved for such as had committed them to be kept." This was in somewhere 175 years before Christ.

The age of technology is wonderful and convenient when it works. I have been plagued with a breakdown of my telephone system. It goes out frequently, giving people busy signals when I am not on the phone. In other words it is erratic. The phone company has been sending repairmen every week but I am still having trouble. Besides this, I live in a "dead" zone. A cell phone will not work. This morning, I had it repaired again. Then, there is the computer which keeps the mailing list. It seems to add and retain addresses at its will. If you don't get an individual subscription or packet, let me know, or if you get a packet you did not subscribe for, please inform me by mail if my phone is not working.

Enjoy the beauty of the world which God has given us.

God be with you

Matushka Nina

FUNDS

Copies of "The Herald" are sent to Alaska to help in teaching the Orthodox faith. Many parishes are without resident priests and they appreciate your kindness in making it possible for us to send them copies.

ALASKA: Lois Bedder

Copies of "The Herald" are sent to mission parishes upon request and to places where the Orthodox faith needs telling.

MISSION:

ALASKA AND MISSION: Carole Herman, Gary Grysiak, Marie Carcione, Daniel Joseph Lizotte. Katherine Colling in memory of her husband Gregory, who died on October 28, 2001.

I almost go into shock each month when I have to make out the check for the post office. The contributions to the Postage Fund are much appreciated.

POSTAGE: John Priggens, Marie Carcione, Dorothy Hudak, Kathryn Guido, Nina Kobrinetz, Carole Herman, Mary Melnick, Gary Grysiak, Stephanie Chmel, Mary Ann Dadich, George Krupa, Anonymous.



I was asked if Russians eat any other vegetables besides cabbage, potatoes, beans, peas and beets. Of course they do. Vegetables are used in stews and soups and often baked into a pudding call zapenkaka. This is a heavier version of the western souffle and consists of mashed or finely chopped vegetables, blended with a cream sauce, and stiffly beaten egg whites. They are also made with kasha, cheese or fish. A zapenkaka with a white sauce base is called "Russian style," while one with a sour cream base is called "Moscow style."

This month, I share a zapenkaka made with squash and apples. It tastes so sweet that some say it could pass as a dessert. Perfect for this time of year and kids love it!

SQUASH-APPLE ZAPENKAKA

1 lb. squash (such as zucchini)
3 Tbls. butter
3/4 cup milk
2 large apples
3/4 cup bread crumbs
1/2 cup sugar
Pinch salt
2 eggs, separated, whites and yolks beaten separately
sour cream

Grease an oven-proof casserole and sprinkle with 1/4 cup bread crumbs. Set aside. Add squash and cook for a few minutes. Add 1/2 cup milk. Continue cooking until squash is very soft, about 12 minutes. Meanwhile, peel, dice and core apples. Also soak 1/2 cup bread crumbs in 1/4 cup milk for 10 minutes. Add apples to squash when it is soft. Add bread crumb mixture. Remove from heat and gradually stir in well beaten egg yolks, sugar and salt. Add well beaten egg whites. Dot with butter. Bake in 350° oven for 45 minutes. Serve with sour cream, if desired.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $8.00 a year or
$12.00 for 2 years.

$..................for..................year(s)

Name..................

Address..................

City..................

State ....Zip..................

☐ New Subscription

☐ Renewal

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Founder
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

IN CHURCH WE ARE SURROUNDED BY A GREAT CLOUD OF WITNESSES.

11/15
OC06
Patriarch Athenagoras
2311 Hearst Ave
Berkeley CA 94709-1319

WINTER'S GRACE

Do we withdraw from work because of age? Intellect and not bodily strength should be considered. Some may say a steersman does nothing in sailing a ship because some of the crew is climbing the mast, others hurrying up and down gangways, others pumping bilge water, while he sat quietly in the stern, holding the tiller, making sure the ship stayed on course. The old man may not do what young men do, nevertheless, he does what is most important.

The great affairs of life are not performed by physical strength or nimbleness of body, but by deliberation, character and expressions of opinion. Rashness is the note of youth, prudence of old age. Old age is respectable just as long as it asserts itself, maintains the proper rights and is not enslaved by anyone. (From Cicero's Essay on Aging written in 44 B.C.

PRESS FUND

We are all being affected by the rise in oil prices. Not only has the price of gas for our autos and oil to heat our homes gone up, but the price of food has risen dramatically. Our costs for "The Herald" are also rising. We appreciate all of you who remember the Press Fund with a gift. It keeps us printing! Obviously, the subscription rate does not cover our costs. We are sorry to announce that a small rise in the subscription rate will soon be made.

Helping us this month are: Marie Carcione, Scott and Susan Boris, Anne Dorozynski, James Marine, Jr., Teresa Chala, Elizabeth Uhrin, Fr. Sergius Willis, Gary Grysiak, Stephanie Chmel, Ruth Larcom, Julia Petronko, Donald Belinsky, Anonymous, Dr. Dimitrios Pappas, Catherine Shaffchick, Philip Tamoush.

*Thomas Ridgik in memory of his mother Anna Tarris Ridgik.

*Mary and Tim Goomas in memory of her father on the 15th anniversary of death and Fr. Basil.

*Carole Herman in memory of her parents John and Leona Hutchko.

Home Bible Reading Schedule

OCTOBER 2006

1. 2 Cor 6:1-10 Hebrews 9:1-7	18. Phil 1:12-20
2. Eph 1:22-2:3	19. Phil 1:20-27
3. Eph 2:19-3:7	20. Phil 1:27-2:4
4. Eph 3:8-21	21. 1 Cor 15:58-16:3
5. Eph 4:14-19	**22. 2 Cor 11:31-12:9**
6. Eph 4:17-26	23. Phil 2:12-16
7. 1 Cor 14:20-25	24. Phil 2:17-23
8. 2 Cor 6:16-7:1	25. Phil 2:24-30
9. Eph 4:26-32	26. Phil 3:1-8 2 Tim 2:1-10
10. Eph 5:20-26	27. Phil 3:8-19
11. Eph 5:25-33	28. 2 Cor 1:8-11
12. Eph 5:33-6:9	**29. Gal 1:11-19**
13 Eph. 6:18-24	30. Phil 4:10-23
14. 1 Cor 15:39-45	31. Col 1:1-2, 7-11
15. 2 Cor 9:6-11	
16. Phil 1:1-7	
17. Phil 1:8-14	

BIBLE STUDY

Our culture elevates certain people as "stars" because of their ability in sports, music, acting, or some other talent. Some of them are stars for awhile and then disappear. The stars who don't are those who accept their popularity graciously and maintain humility, knowing that many help them to rise. They are humble stars.

Followers of Christ can be stars of another kind. We are to shine "as lights in the world" by being "blameless and harmless, the sons of God, without fault, in the midst of a crooked and perverse nation, among whom you shine as lights in the world." (Phil 2:15) That is how we are to stand out in the dark, sinful world in which we find ourselves. The time we are living in is much the same as was the world of the Philippians to whom St. Paul wrote this epistle. He echoes the Exodus story for both warning and encouragement. (Exodus 15-17; Numbers 14-17).

We can look to Jesus, His Mother and many saints as our models of humility. Although Jesus had every right to hold on to His high position in heaven with God, "He sitteth at the right hand of the Father," He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil 2:7). He became not only a man but a servant. What a lowly position! Much can be written about His Mother. We read in Luke 1:38 that when the angel Gabriel came to her with the announcement that she would bear Jesus she humbly said: "be it according to thy word." As we read the lives of many saints, we are struck by their humbleness. They make themselves meek and submissive to the Divine Will of God.

They are examples of genuine servanthood and yet they are bright stars. As we try to become like them, we will become bright and shining stars, and people will be drawn to Christ through our humble service.

LIGHTER MOMENT

The children gathered in church to receive a blessing before they marched to the Sunday School rooms. John looked down and found a quarter under his pew. The teacher suggested that he light a candle and say a prayer for a sick friend. He lighted the candle, put the coin on the tray where he saw other money and went back to his pew to pray for his friend.

The children were ready to leave the church when John went back to the candle stand and took his quarter out, putting it in his pocket. When the teacher asked him why he had taken his donation back, he replied, Oh, it's OK, Mrs. Ivan. I blew the candle out!"